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crete social facts is not a new one, but earlier attempts to embody this idea have been notably unsuccessful. The excellence of the present volume lies, first, in the fact that it is based on actual inductive work which the author has been carrying on with his students, and secondly, in that the material is presented by one who has thought through the general problems which here are examined from the standpoint of concrete studies.

As compared with the author's earlier volumes, the present work is more limited in its scope. "Studies of the historical evolution of society, and of the deeper problems of causation are not included" (p. x). Problems of social evolution are peculiarly interesting, but undue attention to them has been the bane of this nascent science; they have invited speculation, to the detriment of scientific research; to turn the young student from these questions to matters of fact is certainly a merit of this volume. Aside from this omission, Part I, on "Social Population," is treated on the same lines as in the *Principles of Sociology*; Part III also contains little material which is not already outlined in the *Principles*, or in the *Elements* already published. Part II, on "The Social Mind," deserves the attention of students of philosophy. Here the author does not, it is true, modify essentially his earlier standpoints; he does, however, so elaborate them as to make them clearer and more useful to the student. The doctrine that society is based on similarity, and on the recognition of that similarity, the doctrine of the consciousness of kind, is fundamental in Professor Giddings's studies. For him the consciousness of similarity is the law of gravitation in the social world; if "friendship," to use Plato's phrase, is the result of likeness, then we may follow the author in the superstructure which he rears on this foundation. Perhaps the reader will turn with most interest to the last section, Part IV, on "Social Welfare." In spite of many acute suggestions I find this the least satisfactory part of the book, and here, I believe, more than elsewhere, the system presented in outline in this book will profit by further studies.

The book is just what its title says, a *syllabus* of methods, classifications, etc. The statements are so brief and formal, that they require such personal directions as the author might give to his students in order to make them effective. Occasionally, the English is a little forced, as when "characterization" is used to mean the formation of character (p. 59), or "practical resemblance" to mean resemblance in mode of action (p. 4). Perhaps such liberty should be allowed, when a new science is in progress of construction.

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The Principles of Morality, and the Departments of the Moral Life. By WILHELM WUNDT. Translated by MARGARET FLOY WASHBURN. London, Swan Sonnenschein & Co.; New York, The Macmillan Co., 1901.—pp. 308.

This work forms the third volume of the English translation of Wundt's

Ethik, and covers Parts III and IV of the German work, as indicated respectively in the two parts of the above title. The translator's excellent work in connection with this series has been already recognized, and the consequent expectations with which the reader approaches the present volume will be fully realized. It is no light task to translate the precise thought of an author into foreign phrase and idiom, preserving those nice distinctions and fine shades of meaning which tend to become obscure the moment they pass into another tongue, and at the same time to give some impression of the spirit of the author's work and the characteristic features of his style. The present translation has succeeded most happily in these respects, and will no doubt prove a valuable contribution to the English library of foreign authors.

It may seem ungracious to criticise one or two minor points in a work which manifests so many excellences, and yet perhaps it may be of some interest to point out a few phrases concerning which there may be at least a difference of opinion as to the most exact rendering of the German text. In the translator's "Preface" there is the statement: "Throughout the section on Legal Norms (pp. 160-192), much of the significance of the discussion rests on the fact that the German word *Recht* means both 'law' and 'right.' The difficulty thus presented to the English reader has been somewhat lessened, it is hoped, by translating the phrase *subjektives Recht* 'subjective law, or right,' and *objektives Recht* 'objective right, or law.' " Would there not be less confusion in the mind of the English reader if the phrases were translated simply 'subjective right' and 'objective right' throughout the whole discussion, for when the phrase '*objektives Recht*' is equivalent to positive law, the context will in every case show it unmistakably. Moreover, Wundt generally adds by way of a more exact statement some such explanatory phrase as 'the legal order, etc.,' p. 176. Again in the title of section (c), p. 116, the phrase *Die Verkettung der unsittlichen Motive* is translated 'the connection of the unmoral motives.' The exposition which runs through this section gives the impression of a natural linking together of these unmoral motives which the term 'connection' does not fully convey, but which the term *Die Verkettung* does. The word 'concatenation' would appear perhaps a trifle strained; the 'interrelation' or 'the affinity of the immoral motives' might express more adequately the point in question. Still another phrase, the title of section (b), p. 132, *Gebietende und verbotende Normen*, is translated 'positive and negative norms.' Would it not be better to render the phrase 'mandatory and prohibitive norms'? This would seem especially fitting, inasmuch as these words are commonly used by ethical writers almost as technical terms. However, a minor difference of opinion or of taste in translating must yield to the deeper feeling of appreciation and congratulation upon a work so admirably done.

The translation bears upon each page a reference to the number of the corresponding page in the German edition. This is a great convenience

for comparative reference. A carefully compiled index also adds to the value of the English translation.

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The Play of Man. By KARL GROOS. Translated with the author's coöperation by ELIZABETH L. BALDWIN, with a preface by J. MARK BALDWIN. New York, D. Appleton & Company, 1901.—pp. ix, 406.

Professor Groos's works on play have been so widely read since their first appearance in German, that it is unnecessary to do more than recall in the briefest manner the contents of *Die Spiele der Menschen*, now appearing in translation. The author's psychological criterion of play is that the activities and capacities involved in it shall be exercised purely for the sake of the resulting pleasure; his theory of its biological significance is that it represents preparatory, 'experimental' exercise of various instincts essential to adult life. The bulk of the work is given to an interesting discussion and classification of human games and sports with reference to the different powers and impulses whose exercise they involve.

It is an ungrateful act to criticise a translation; the translator's task is always an unselfish and laborious one. But in the present case the reviewer cannot omit to mention the fact that many rather serious errors mar the work. When we read on page 232 of the translation that Sully and Ribot attempt to combine the two theories of the comic, that of the feeling of superiority and that of contradiction, "by deriving the more refined sense of superiority from the first exaggeration, progressively excluding the latter by mental play with contraries," we are not exactly enlightened. Turning to the original we find that the passage reads: "*Sully und Ribot suchen sie in der Weise zu vereinigen, dass sie das triumphirende Gefühl der Ueberlegenheit als die pimitivere Erscheinung auffassen, aus der sich erst* [is this the 'first' of the translator's rendering] *mit der Zeit die jeinere Freude am Komischen entwickelt habe, wobei das Ueberlegenheitsgefühl immer mehr von dem intellectuellem Spiel mit dem Widersprechenden verdrängt worden sei.*" Further, on page 362 of the translation, Spencer is reported as follows: "It is characteristic of nervous processes, he says, that the superfluous integration of ganglion cells should be accompanied by an inherited readiness to discharge." One wonders what the force of 'inherited' may be here, until on consulting the original one finds that it is an *übermässige Bereitwilligkeit* to discharge, with which the ganglion cells are credited, and that there is no trace of any word in the sentence which could possibly have suggested 'inherited.' In the case of the following blunder the operating psychological causes are more apparent: on page 375 we read, "the longer this natural education continues, the more *vivid* do the inherited capacities become." The word translated 'vivid,' to the utter destruction of the sentence's meaning, is '*bildsam*'—not pictorial, but *plastic*, a not unnatural confusion of the arts. A number